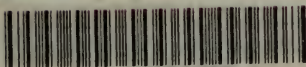


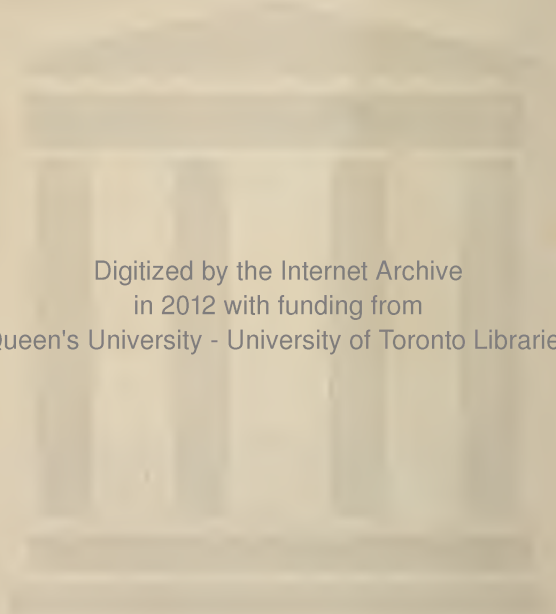
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SECOND
ANNUAL REPORT

OF

THE COMMITTEE OF THE SYNOD OF THE
PRESBYTERIAN CHURCH

OF CANADA,

(In connection with the Established Church of Scotland,)

APPOINTED TO CONDUCT

THE FRENCH PROTESTANT
MISSION

IN CANADA EAST.

JULY, 1843.

MINISTERS ARE EARNESTLY REQUESTED TO BRING THE CLAIMS
OF THE MISSION BEFORE THEIR CONGREGATIONS.

MONTREAL:

PRINTED BY JAMES STARKE & CO.

1843.

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1843 P1

REPORT.

IN reporting their proceedings during the past year, the Committee, appointed to conduct the French Protestant Mission in Canada East, acknowledge with unfeigned thankfulness that the Great Head of the Church has continued to crown their labours with considerable success.

They have also continued to receive the most cheering encouragements, accompanied with liberal contributions, from various congregations within the bounds of Synod. But while they heartily rejoice in the many pleasing evidences afforded them that the work is God's, and that, by the gracious influences of his Spirit, He hath awakened in the hearts of many, a deep interest in its success, and stirred them up to be fellow-workers with him, they are compelled at the same time to "mingle trembling with their mirth." Many of our congregations do not seem to be sufficiently impressed with the importance of the Mission, and have hitherto contributed nothing to its support. Your Committee feel discouraged by this apathy. They cannot contemplate the magnitude of the work, and the various difficulties that press upon them from every side, and at the same time consider the limited—the very limited, agency employed, without apprehension,—apprehension approaching to despondency. It is true, seldom has any work been carried forward where the human agency employed seemed so utterly inefficient to the end in view, or the results that have been accomplished; or where the infused grace of the Holy Spirit was more visibly the sole cause of deliverance from the power

of darkness into the kingdom of God's dear Son, and the manifestation of great steadfastness in the faith amidst many sharp conflicts and trials. What cause, then, it may be asked, is there for despondency? more especially that we have free access in prayer to the Throne of Grace, and are assured that by the faithful application of this instrument, "the mountains will be broken down before us," and that a spirit of Christian benevolence and zeal will be poured out upon our people. All would then deem it more a privilege than a duty, to bestow a portion of the goods of which they are stewards for God, for carrying forward your work. Contributions, instead of being like scanty rain drops partially scattered on the dry ground, would, "like rain upon the mown grass, as showers that *water* the earth," flow into the treasury of God, for the Christian enlightenment of those between whose mind and the "sun of righteousness," is interposed a dark cloud of superstition and error. But we need not tell you, fathers and brethren, that we cannot hope for the continuance of such marked interpositions of Divine favour, as we may affirm without fanaticism we have experienced, unless we boldly and zealously press forward in the path which the finger of God directs us to pursue. We must follow the leadings of his providence with humble and prayerful minds. We must be fellow workers with him; otherwise he will reject us as instruments altogether unsuitable for the execution of his great purposes, and honor others with an agency in which angels would be gladly employed. We crave, then, the prayers of the Synod;—we crave the prayers of the congregations and people over whom, fathers and brethren, ye have spiritual oversight. Having obtained this, we will still go forward in the strength of the Lord, making mention of *his* righteousness, and of *his only*.

But if, at a time when the success of the scheme on which you have entered, demands an increased agency, and the united Christian exertions of every congregation within the bounds of the Synod are called for, to an extent greater than may be necessary after the Mission is fairly established and in active

operation—it at this period, when so much, in so far as you are concerned, depends on vigorous action, the limited agency employed by you, is to be dwindled into a lifeless form—if, while it has to contend with the most formidable difficulties from without, its life-blood is to be drained, through any deficiency of the sources that should administer life and courage,—it would be better at once to relinquish the undertaking, and leave the work you have so zealously begun, to be accomplished by others more faithful to the trust reposed in them, and more concerned for the glory of their Divine Master. It is impossible to carry forward the work, either with efficiency or with a due regard to our own honour, unless there be a more regular and generous supply of the means necessary to accomplish the ends you have in view.

The discouragements which your Missionary has felt, and the difficulties under which your Committee have laboured, from the causes adverted to, compel them to express their deep regret, that a large proportion of those congregations who have not contributed at all to the funds of the French Mission, have allowed the Synod's injunction “to make an early collection for that purpose,” to pass unnoticed; while a few of those who had in the preceding year shewn such a lively interest in the work, as to induce your Committee to hope the continuance of their aid, have this year failed in their beneficence. Much of this apparent indifference, undoubtedly, ought to be ascribed to the unprecedented depression of the mercantile and agricultural interests; and something may still be expected from congregations, which your Committee know to be friendly to the cause. But surely in a matter of such importance, there ought to be no ground for the complaint that the work languishes for the want of adequate support. The operations of the past year should be considered rather as an experiment, than as the measure of the extent to which the work should be carried. The remedial appliances ought to meet the full extent of the evil; and until this has been effected, we ought to stop at nothing short of our utmost possible efforts. Your Committee

would earnestly recommend that you would take this matter under your serious consideration ; and that you would devise a scheme that will tend to alleviate some of the difficulties which it may be in your power to obviate, and carry out more effectively the great object in view.

Soon after your rising, last year, your Committee took into their consideration the propriety of immediately increasing the acting agency. The necessity of this measure was forcibly brought under their notice in a report of Mr. Lapelletrie. After due deliberation, they unanimously agreed to issue a circular embodying their opinion, that the field of labour already entered on was far too extensive for the Christian exertions of one agent, while an immense tract was from necessity left altogether unnoticed ; and that another missionary should be immediately engaged, whose principal business should be to conduct a seminary for training the young in useful arts and Christian knowledge, and taking superintendence of the members of the French Church, while the minister was absent on his missionary circuit.

Your Committee were also advised that Mr. Niel, who had several years ago been led to see the errors of the Romish Church, was prepared to engage with the Synod, as a Missionary—that he possessed many testimonies from Protestant ministers and others to his zeal and piety, and also his qualifications for conducting a seminary ; and being of opinion that a great part of the sum required might be obtained from the fees of the pupils attending the seminary, provided an efficient system of combined ministerial and educational labour was organized and in actual operation, they resolved to submit the case, for advice, to the ministers, members of the Synod ; and in the event of a favorable opinion being come to by them, to request them to lay this matter before their respective congregations, and urge their benevolent coöperation in this good work.

Several answers were returned to the circulars of the Committee, in which the kindest sentiments were expressed, and zealous coöperation promised. These pledges, it is admitted,

have been since generously redeemed. But they produced the conviction in the minds of your Committee, that the sentiments expressed in these were only specimens of the general sentiments entertained towards the Mission; and they inspired the hope that the most liberal contributions would flow in from every congregation. The Committee accordingly at once entered into correspondence with Mr. Niel, offering to engage his services at the annual salary of £80, with £20 towards defraying his travelling charges to this country. The offer was accepted; but in consequence of unavoidable delay in transmitting the charges of passage, Mr. Niel was unable to proceed on his voyage, and at length abandoned his intention of coming to Canada.

The disappointment felt on receiving this information, was greatly alleviated, by an intimation in the same letter, that the Rev. Mr. Maurette, Ex-Abbe of Sevres, a man of exalted mind and exemplary life, who had been brought to understand "the way of salvation," was anxious to be employed among the French Canadians, in teaching to others "who were out of the way," those truths that had brought heavenly peace and comfort to his own mind. The letter of Mr. Klaur, with whom the correspondence was carried on, bore unqualified testimony, to the piety, zeal and scriptural knowledge of Mr. Maurette, which is most satisfactorily confirmed, by an extract (subjoined in appendix A,) from the Annual Report of the Geneva Evangelical Society.

Your Committee, on receiving this information, were grateful to God for having opened up to them a door of hope, and instructed their Convener to write to Mr. Klaur, thanking him for the deep interest he had taken in the Mission, and to Mr. Maurette, proffering the same terms as they had made to Mr. Niel, and promising to alleviate, so far as lay in their power, by Christian sympathy and aid, the formidable difficulties that he must necessarily meet at every step he takes in his Divine Master's work.

The letters were written, and on the eve of being despatched,

when another letter was received from Mr. Klaur, stating that a friend had in the mean time defrayed the charges of passage for Mr. and Mrs. Niel,—that they intended to sail about the end of May, consequently their arrival may be daily expected ; and that Mr. Maurette had for the present gone to Geneva, but had his views still directed to this country.

Here your Committee—if you should see fit to re-appoint them—earnestly implore your counsel. Such an opportunity of carrying forward vigorously your views may not soon again occur. Are we to let it pass unimproved ? Or, are we to be so strengthened by your authority, and the liberality of the Christian people committed to your charge, that we may, with a reasonable prospect of success, proceed in the matter ? We doubt not but the more we enlarge our operations, the more shall we attract the notice of the friends of evangelical truth, and secure both their approbation and support. But it is on the blessing of God on our own united, zealous, and persevering efforts, we must chiefly depend. The superstructure, raised on any other foundation, will certainly fall, and cover us with disgrace. Can we, then, depend with any degree of confidence on this support ? Shall an appeal be made, and shall that appeal be answered as it ought to be by Christian men ? If you think it will, your Committee are prepared to carry into effect your counsels, with all the prudence and zeal in their power.

Your Committee entered into correspondence with several individuals friendly to the Mission, with the view of ascertaining to what extent the aid of the Protestant community in general might be expected. The result has been to confirm the conviction, that so soon as the Mission, by its faithful actings shall have recommended itself to public support, that support will be given, and to an extent proportioned to its efficiency.

Your Committee feel great pleasure in reiterating the report of last year, that the discouragements experienced by your missionary have not been of a formidable description. His

fervid zeal has been so tempered with Christian prudence, that it has been made manifest, that he is animated with the love of souls, and not a proselytizing spirit. His intercourse with “those that oppose themselves” has been distinguished by meekness ; and while, as a servant of the Lord, he has “avoided foolish and unlearned questions, knowing that they gender strifes,” he has been “gentle unto all men, apt to teach, patient.”

His difficulties have principally arisen from the unsystematized operations of the Mission, which, in this early stage of its history, could not have been avoided. The greatest obstacle he has had to contend with, arises from the want of a suitable place of worship. This evil has been experienced to a greater extent than last year. The house that had been for some time occupied as a chapel, has been resumed by the proprietor ; and the congregation, since May last, has been obliged to meet in a school-room, not very conveniently situated. Since this change took place there has been a considerable diminution in the number of casual hearers. As it is from those who are inquirers after the truths of God that we must expect the enlargement of his church, every facility should be given for the hearing of the word “that giveth light and liberty.” Your Missionary complains greatly of the obstruction to his labours, arising from this cause. And this, besides the many other advantages that would obviously result from the erection of a neat chapel, loudly demands that our vigorous exertions be put forth, to remedy this evil. The ladies of the three Presbyterian churches in connection with the Church of Scotland, from the proceeds of a bazaar held for missionary purposes, have generously contributed £142 to the mission,—but accompanied with the request, that the sum shall be appropriated to the erection of a chapel. If the Synod would devise a scheme by which this munificent gift could be increased to £400, the Committee would feel warranted to proceed with the work. But, by their lowest calculation, it would require £600 to erect a house, without finishing it further than would be necessary to pro-

tect the congregation, assembled for worship, from the inclemency of the weather. In addition to what has already been given for the erection of a chapel, £100 or £150 might be still raised from among the friends of the institution in Montreal and Quebec; but a further sum of £200 would be required before the work could with prudence be commenced,—the Committee being decidedly of opinion that any encumbrance on the property, exceeding £200, even with the fair prospect of having it speedily removed, would prove an insuperable obstacle to the efficiency of the Mission. But surely the sum required might be easily raised, if each of our congregations would contribute a very little. Accumulated rain drops swell the rivers. An average sum of £2 from each of our churches would, we are persuaded, be only felt in the blessings which even a mite or a cup of cold water given in the name of Christ to any of his disciples, never fails to procure.*

Minor discouragements have arisen from the injudicious opposition of some who think that a mission of this nature should embrace Protestants of every denomination, and from the uncharitable remarks of others who are actuated by a hostile feeling to our Church. Such opposition, as it is professedly made from a pious regard for the purity and efficiency of the mission, has a painful influence on the minds of those who have but recently been led to see the gospel way of salvation. But such evils can only be counteracted by Christian prudence, and a simple application of Christian doctrine. Minds just issuing from the darkness of superstition to gospel light, can understand the argument of practical godliness, but cannot

* The Committee would respectfully submit for the approval of the Synod, that subscription papers be transmitted to every minister on the roll of the Synod, with a request that they would give their people an opportunity of contributing even the smallest sum to this object. This should be purely a free-will offering, lest it should interfere with the annual collections of congregations, on which the continued existence of the mission must, for some time to come, in a great measure depend.

detect calumny that lurks under professed zeal. We must, therefore, oppose ourselves to those who would bring up a railing accusation against us, by prosecuting our work in meekness, and purity, and patience. The silent eloquence of the visible efficiency of sound principles, will, in the end, bear down opposition. To render railing for railing would only aggravate the evil, by distracting still more, minds not yet sufficiently "confirmed in the faith." From the favorable results that have already appeared, your Committee are more confirmed in their opinion, that the principles on which the mission is established are both sound and efficient. "If the work be of *men*, it will *soon* come to naught," "but if it be of God, *men* cannot overthrow it," and they who attempt to injure or impede it, "will be found even to fight against God."

The French Canadian Missionary Society have thought proper to remove their principal agent, the Rev. Mr. Tanner, from St. Therese to Montreal. This change your Committee were afraid might operate unfavorably:—first, lest it should produce divisions among the converts, and some should say "*We* are of Paul," and others, "*We* are of Apollos;" and secondly, lest in following out their respective plans, there unhappily, might be occasional collision between two bodies having the same ultimate object in view. These evils, from the holy prudence and forbearance of the two respected missionaries, have been avoided to a greater extent than might have been anticipated, and, except in one or two instances where the exercise of Christian discipline has been slightly interfered with, your work has hitherto proceeded without any thing occurring to mar the peace of the infant church.

The congregation continues stedfast in the faith. The numbers are nearly the same as when last year's report was given in. Several individuals, during the course of the year, have had their minds brought under the power of the gospel, but several families have removed from the city, so that the resident church has neither been greatly increased nor diminished. Those that have gone away, have borne with them a

savour of divine truth ; and as some of them have gone to the United States, they may have an opportunity, of there enjoying the privilege of a preached gospel. May we not hope, that the work which God hath begun in them, through that means, and the working of the Holy Spirit within them, he will carry on, until he perfect that which concerneth them ?

In the Appendix (B.) will be found an authenticated list of the congregation, taken in April last.

Your Committee have been informed that the descendants of the Hugonots, who settled at an early period in this Province, are to be found in considerable numbers, in the District of Gaspé, and are without the ordinary means of grace. An enquiry has been instituted into the condition of that interesting people, and your Committee hope to be able, in their next Report, to present some information respecting their number and circumstances.

Your Committee submit their accounts,* in the hope that they may be found to be correct, and that their outlays may be approved. They have been expended with an economical regard to the welfare of the mission.

Your Committee, with your sanction, presented Mr. Lapeltrie with £20, to purchase books. These were unfortunately sent from France by way of New-York, thus, the duty on imported books came to be paid both in the United States and Canada. This burden, your Committee would advise, should be alleviated by an additional donation of £5.

The objections, “that it is impolitic to interfere with the religion of the French Canadians, and that the attempt to make them change their religion is chimerical,” is still advanced by some who profess to be actuated by a sincere desire for the extension of Christ’s kingdom. In last year’s Report, without entering into a discussion of this subject, we contented ourselves with simply stating, in reply, the principles on which we felt constrained both to act and to hope, to the extent we had

* See Appendix D.

done ; and we do not now feel called upon to go into a defence of these principles, because, up to this time, they have not been impugned. But we may be permitted to notice another dissuasive remark, frequently thrown out, not without its retarding influence, viz., “that proselytes generally are persons without any religious principles,—the offscourings of the religious community they have forsaken,—who give a nominal adherence merely to the doctrines they profess to receive, with a view of obtaining some worldly advantages.” The fallacy of such a conclusion, it is unnecessary to shew. At the same time, “it is a painful fact,” that some, in renouncing the faith into which they have been baptized, have manifested the most indecent, if not criminal, levity of mind. How far this charge can be justly brought against the members of the French Protestant Church of Montreal, we will leave the following facts to determine. (See Appendix C.)

Your Committee would fail in their duty, did they not recommend that the thanks of the Synod be given to those Churches which have contributed to the mission fund during the past year, and especially to the Churches of Kingston, St. John's, Quebec, and St. Andrew's, Perth, whose donations have been munificent. The liberality displayed, and the generous expression of the kindest feelings towards the mission which generally accompanied the contributions, testify that the donors deeply felt the importance of the work,—a sentiment which we fervently hope they will continue to cherish, and that its manifestation will animate with kindred zeal, those congregations—which, we lament to say, are many—that have not yet seen it to be their duty to coöperate with their brethren, in the good work.

A mighty contest is going on in the world, between the “followers of the Lamb” and the “powers of darkness.” In reference to this struggle, the sentiment that should animate every Christian breast should correspond to that of the gallant soldier, on that glorious field on which the liberties of Europe were achieved, who, when told by the surgeon that had dressed

his wounds, "Now you may get slowly to the rear," replied, as he beheld his companions involved in a cloud of smoke, "The presence of every man is necessary," and hurried again to the post of danger and of duty. So we say the presence of every Christian is necessary; for we are warned in the providence of God, that a crisis is approaching in the economy of the world. No one can calmly survey the astonishing changes that are rapidly taking place—the shaking of old institutions—the restless and unsettled spirit that agitates men's minds—the keen contest for high principles—the encroachment of the most childish fooleries and silly superstitions on the sacred precincts of religious truth, and that too, in an age distinguished for great intellectual energy, and the clear shining of Gospel light—without being impressed with the conviction, that we are on the eve of some signal display of Almighty power and goodness. In a word, that Providence, by its "strange and wonderful work," is now preparing and moulding society for the universal reception of the blessed Gospel of Christ Jesus. This long-hoped-for consummation, like most of the other great purposes of God, in this probationary world, we have reason to believe will be effected "through much tribulation." We pretend not to divine what trials are coming upon the Church, and what troubles on the world, or what share our little community of French Protestants, now "no bigger than a man's hand," shall have in the contest. But when we contemplate the stupendous exertions making by the Romish Church, to bring its corruptions of divine truth into places from whence they had been ejected, and especially the movements that are made to establish its spiritual despotism over the whole continent of America, it behoves the friends of the Reformation and Bible truths, with a corresponding zeal and exertion, to erect, upon every point where danger lies, a beacon, composed of "living members of Christ's body," from whence might stream forth into the surrounding darkness, the rays of divine light, to guide ignorant and erring sinners unto Christ, who is the alone Mediator with the Father, and who,

by “one offering, hath perfected forever them that are sanctified,” “for this he did once, when he offered up himself.”

To guide men to Christ,—to make them acquainted with the all-sufficiency of his character and work, that they may depend upon *him alone* for salvation,—is the object of the Mission; and your Committee humbly trust that they have carried out your design, with a simplicity of operation corresponding to the Christian spirit in which it was devised.

All which is submitted.

ALEX. MATHIESON,

Convenor.

APPENDIX.

[A.]

CONVERSION, AND RESIGNATION OF HIS CHARGE, BY THE ABBE MAURETTE.

[FROM THE GENEVA EVANGELICAL SOCIETY'S REPORT FOR 1841.]

A priest of a parish in the Pyrenees, distinguished by elevation of character, of a bold and upright disposition, and of an exemplary life, having been brought to understand the way of salvation, and having arrived at the conviction that it was only revealed in the Gospel, labored, under the influence of these sentiments, among his fifteen hundred parishioners. He had distributed among them copies of the New Testament ; he had induced them to sing the songs of Benedict Pictet in their churches at the hour of divine service ; he had suppressed every species of clerical dues, and would have closed the confessional, if he had not discovered that he could there receive the people, and announce to them the pardon of their sins by the blood of the Cross.

The priest, believing himself called upon to make an open profession of the Gospel before his superiors, and to attack the mass, it became desirable, on the one hand, to send a minister who might assist him at the time of his trial, and, on the other, to make a moderate provision for the supply of his wants, especially in the first instance. We have done both of these things, and have appointed the Rev. Mr. Charlier to repair to him.

This brother, on the 25th February, met at Foix with Mr. Maurette, who was waiting for him. The next day they went in company to Serre, where Mr. Charlier explained to a part of the parishioners what we understand by the Gospel and the Christian religion. On the 9th March, at two hours after sun-rise, Mr. Maurette sent his resignation to the Bishop of Pamiers, declaring to him that he had discovered that Christ was the only sacrifice for sin ; that salvation is by grace, through faith ;

and that very faithful person, who lacks wisdom to understand the Scriptures, has only to ask of God, who gives to all men liberally, whence it follows, that there remains to Rome neither priesthood, nor communication of salvation, nor infallibility—that is to say, there is left to it absolutely nothing.

The following is Mr. Maurette's letter :—

“ SEVRES, 8th March, 1841.

“ MY LORD,—I have the honor to inform you that the Eternal God, the Father, Son, and Holy Spirit, having, for some time past, by an act of his pure grace, inclined my soul to think seriously of the things of eternity ; I have been led, by reading and meditating on the holy Word of God, to perceive and know that the Roman Catholic religion does not lead souls in the way which the Scriptures point out as the only way that leads to salvation. Therefore, I beg of you to accept of my resignation of the office of priest in the Romish Church, which I no longer acknowledge to be the Apostolic Church of Jesus Christ. Permit me, my Lord, to acquaint you briefly with my reasons for doing this, and, at the same time, to assure you that I am perfectly ready to give all the explanations that can be required of me, as well as to furnish an account of my faith, according to the command of St. Peter, First Epistle iii. 15, ‘ Sanctify the Lord God in your heart ; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.’

“ It is in this spirit, and with all humility, that I have the honor to acquaint you, that I can no longer, in conscience, fulfil or discharge the functions of a priest, for I cannot find in any part of the Word of God the least command for the establishment of an order of priesthood, of sacerdotal institutions, or of sacrificators, and, for this simple reason, that as the Bible neither institutes nor appoints any expiatory sacrifice, so the Bible admits no need of any sacrificator. Jesus Christ alone being the sacrificator, he has accomplished all, as is said in the Gospel by St. John, xix. 30, ‘ It is finished : and he bowed his head, and gave up the ghost.’ Moreover, St. Paul tells us in the ninth Hebrews, that the sacrifice of Christ himself has been once offered,—‘ So that Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin, unto salvation.’ And in the tenth chapter, at the twelfth verse,—‘ But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.’

“ It evidently follows from these three passages (wherein it is said, 1st, that Christ has been once offered to take away sins ; 2d, that he has

offered one only sacrifice ; 3d, that he hath accomplished all),—it evidently follows, I say, that there remains no sacrifice to make ; for Christ has done all. Moreover, the holy word of God teaches us, that, even as a sacrifice, the bloodless sacrifice of the mass, is useless and absurd, for St. Paul says again in Hebrews, ix. 22, ‘without shedding of blood is no remission.’

“ *Secondly*, I have come to know and believe that salvation is entirely gratuitous, and, consequently, neither can be bought, earned, nor merited, for, says St. Paul to Titus, iii. 5, ‘Not by works of righteousness which we have done, but according to his mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.’ The same Apostle teaches us again, Epistle to the Ephesians, ii. 8, 9, that we are saved by grace, to the exclusion of works, ‘For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God: Not of works, lest any man should boast.’

“It evidently results from these three passages, that works go for nothing in the work of salvation ; wherefore there is no need of priests to judge if good works have been good or bad, sufficient or insufficient. They have nothing to do in the business. One thing is enough, that is faith, which, being the gift of God, cannot be dispensed by them. Yet, my Lord, to prevent any false interpretation, I hasten to add, that though good works are useless as to salvation, they are *not* so as to Christian practice, for they are not the *cause*, but the *consequence*, of salvation. ‘Faith without works is dead,’ says St. James, ii. 20. No order of priests can give absolution, which is a matter of faith between the believer and his God.

“ *Thirdly*, I have been brought to know that each believer is apt at understanding the Scriptures, and knowing the road marked out by them: truly the Saviour tells us in St. Luke, xi. 13, ‘If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?’

“The Apostle James teaches us, i. 5, ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given to him.’

“It follows from these passages, with perfect evidence, that the believer receives from God, in answer to prayer, the communication of the Holy Spirit and of wisdom, by means of which he discerns the truth, and is thereby led in the way of salvation. The believer has nothing more to hope, nothing more to desire. He receives from God, and from his God alone, the fulness of the knowledge of those things that belong to his eternal peace.

“ In short, from these three propositions, it is clear, 1st, That all the scaffolding of the Romish priesthood is not of divine institution, and is useless,—the Word of God mentioning none such, and giving to such no one thing to do. 2d, That salvation being gratuitous and independent of works, all that the Romish Church teaches under the name of indulgences, penances, meritorious works, &c., are the commandments of men, and not only useless, but hurtful to the work of salvation, inasmuch as they attribute to man that which cometh only from the grace of God. 3d, and *last*, The Word of God ordains no body to be infallible in matters of faith; but grants to every believer wisdom sufficient according to his need. These three things established, there remains to Rome neither priesthood, nor administration of salvation, nor infallibility,—that is to say, there remains to her nothing.

“ Be persuaded, my Lord, that it is with these views that I leave your Church. I must say that it is hard for my flesh and blood; for my intimacy with my colleagues, and particularly, my Lord, with yourself, has been sweet to me, and your authority has never weighed heavily upon me. I have appreciated all your kindness. I hope, that on your part, you will allow that, wherever I have been sent, I have conducted myself disinterestedly and without reproach.

“ I must also tell you, my Lord, that although I am giving to you my resignation of the priestly office in the Romish Church, I consider myself always as a minister of Jesus Christ, not to have rule in the inheritance of the Lord, but to help and encourage it by the preaching of the Word, according to the injunction of St. Peter, ii. 1, 3.

“ I remain, with the deepest respect,

My Lord,

Your very humble servant,

“ MAURETTE.”

[B.]

NOMS DES PERSONNES COMPOSANT L'EGLISE ET
CONGREGATION SOUS LA CHARGE PASTORALE DU
REVD. E. LAPELLETRE.

Pierre Depuis, marchand de bois,	1
Samuel Chevalley, charpentier,	1
Louis Baré, cordonnier,	1
Dorion, cultivateur, et son épouse,	2
Albert Picard,	1
Boisvert, journalier, et son épouse,	2
Jules Couettoux,	1
Madeleine et Josette Groux, servantes,	2
Marie Trudeau, servante,	1
Louise Dubé, couturière,	1
Mme. Lionnais, sans profession,	1
Tanace Frigond, boulanger,	1
Mme. Charlevoix,	1
Théophile Dorion,	1

17

MEMBRES DE LA CONGREGATION.

Guillaume Henton et ses enfans,	5
Joseph Henton et ses enfans,	4
Lionnais, père, et son épouse,	2
Lionnais, fils, et ses enfans,	4
Pierre Henton et sa femme et ses enfans,	7
Mme. Leduc,	1
Sophie Baré, servante,	1
Pierre Dubois, propriétaire,	1
Les Demoiselles Dillon,	3
Matthieu Bellany, domestique,	1
Mme. Thomas et ses enfans,	3
Les enfans Dorion,	10
Les enfans Boisvert,	6
Mme. M. Gregor, (une Canadienne,) et sa fille,	2
Sandé et quatre de ses enfans,	5
Dupuis, fils,	1

Côté, fils,	...	...	...	...	...	...	...	1
Mme. Donelson et son fils,	...	...	...	...	...	...	...	2
Mme. Beaùsoleil,	...	...	...	...	...	...	...	1
								<hr/> 77

AUTRES PERSONNES QUE JE COMPTE PRESQUE COMME FAISANT
PARTIE DE LA CONGREGATION.

Mme. St. Cerny et ses enfans,	...	...	...	...	...	...	8
Mme. Lafrenière et ses enfans,	...	...	...	...	...	...	3
Pierre Renaud,	...	...	...	...	...	...	1
Un jeune étudiant en médecine,	...	...	...	...	...	...	1
Deux étudiants en droit,	...	...	...	...	...	...	2
Deux commis,	...	...	...	...	...	...	2
							<hr/> 94

En outre, je visite encore plusieurs autres personnes, mais dont je m'abstiens de rapporter les noms ici afin de m'en tenir au présent.

EMILE LAPELLETRE.

Nous, soussignés, membres de l'Eglise et de la Congrégation, sous la charge pastorale du Révérend E. Lapelletrie, certifions que le présent état est véritable.

PIERRE DUPUIS,
ROBERT LIONNAIS,

PIERRE DUBOIS,
NESTOR DORION.

[C.]

EXTRACTS FROM THE REVEREND E. LAPELLETRE'S
REPORT TO THE PRESBYTERY OF MONTREAL.

Last January, Pierre Dupuis received a visit from the Bishop of Montreal, with Mr. Prince, the Curate of the Bishop, and a layman who accompanied them, when the following conversation passed.

After having saluted him, the Bishop asked Dupuis his name, and the names of his children, and if they had communicated. Dupuis gave his own and his children's names, and satisfied the request they had just made.

The Bishop then said to Dupuis, "You see that I have written down your name and those of your children, and you certainly know that I only write the names of Catholics."

"I am a Catholic," replied Dupuis.

"Very well," said the Bishop, "but you ought to know also, that I mean Roman Catholics."

"Oh, that is very different," said Dupuis; "I wish you to erase my name, for I am a true Catholic, but not a Roman."

"How is that?" said the Bishop. "Is it that you have become a Protestant, and since what time?"

"For the last six years," replied he.

"How is it that you have changed your religion?" said the Bishop.

"Read the Bible attentively," said Dupuis to him, "and perhaps you will be able to understand it, and become a Protestant as I am."

"But, poor child," said the Bishop, "do you think, then, that we, who are so numerous, are in the wrong way?—for there is only one good way, and if you are in it, then we are certainly not in it."

"Yes, I know that there is but one good way,—but one Intercessor for us with the Father,—one Mediator,—even the Lord Jesus Christ."

The Bishop then said to him, smilingly, "Do you believe firmly that you are in the good way, and that we are in the wrong one?"

"Yes, I believe it," replied he.

"But then," said the Bishop, "shall we be all lost?"

"It is the Lord Jesus Christ who will judge you," replied Dupuis.

After a multitude of similar arguments, Dupuis asked the Bishop upon what the salvation of the Romish Church was based.

The Bishop replied, "Confession:—without confession we cannot be saved."

Dupuis smiled on hearing the reply, which he did not believe; and the Bishop added, "I hope to see you very soon return to the bosom of the Church, our mother; and as it has been proved that these medals [on saying this, he offered a medal to Dupuis] have produced happy effects, I exhort you to receive this one, and to endeavour to place your confidence in it."

"No, sir," replied he, smiling with compassion, "I have no need of your medal: See my medal!" showing him his Bible. "This has truly produced marvellous effects, and you know it very well; and I know that I am far from any danger if I place all my confidence in it. I would wish that you, and all men on the earth, would there place their confidence, as I have done, and even more so than I have."

"Poor child!" said the Bishop, "then I see that you are really sincere; and I only wish that one day you will return to the true Church. I invite you to come to see me, and I will prove to you that you are in error."

"But why not prove it to me now?" said Dupuis to him.

"I have not time at this moment," replied the Bishop; "for I see that I must show you strong proofs; but promise me that you will come to see me, and I will prove them to you."

"Yes, I will go," said Dupuis to him.

Two or three days after this, Dupuis came to my house to relate this conversation to me, and asked me to give him a letter for the Bishop, written in my name, in which he desired me to express clearly and strongly the doctrines most in opposition to those of the Church of Rome. At first, I refused him; but seeing I offended him, I wrote the following:—

"SIR,—I am truly rejoiced to learn that Pierre Dupuis has been favoured with a conversation with you upon religious subjects, and that he has derived benefit from it.

"Pierre Dupuis is one of those Canadians whom God, in his mercy, has drawn from the error, superstition, and idolatry, in which they had been entangled; and I am the instrument whom the Lord has deigned to appoint to bear testimony to him, that there is no other Mediator between them and God but the Lord Jesus, who has all the merit;—that God alone hears our prayers;—that the worship of angels is condemned by the Scriptures;—that the second commandment exists, and

that it condemns idols and images, and all worship rendered to them ;— and that the observances of the Romish Church are those of Pagans.

“ I taught him also, to fear God with a filial fear,—to recognize the Lord Jesus as God,—to know and to receive the witness of the Holy Spirit. I also counselled them to renounce their superstitions,—to break their idols,—to throw away their vain relics,—to cease invoking creatures and dead bodies, and to confide freely in the salvation found in Jesus, that all poor sinners could possess by faith.

“ Lastly, I ardently wish that you would confirm all these truths to him.

“ Your respectful servant,

“ EMILE LAPELLETRE.”

Pierre Dupuis took this letter ; and after having collected a number of passages which seemed to him to strengthen his defence, he went to the Bishop, accompanied by his brother and two other Roman Catholics, who wished to go with him. His conversation with the Bishop appeared uninteresting as related by Dupuis. I need only say, that the Bishop appeared as if he did not wish to prolong the conversation with Dupuis, and that it was plainly manifested on that occasion that the truth is strong in itself.

* * * * *

Now look at another fact of a nature in itself alone to prove that the work entrusted to me is, in truth, the work of God.

On the 12th February last, I preached in the Rev. Dr. Mathieson's church, and after the service, I was accosted by a Canadian gentleman named Roy, who requested a particular interview with me, for the purpose of inquiring about the truth as it is in Jesus, and which I accorded him with joy. In a few days after, the interview took place, which lasted from half-past six till eleven o'clock ; and at the end, he said to me, rising, “ Good : I see it clearly now ; the sun shines for me. I know that it is my duty not only to allow my children to continue their course, but also to join them in it. Some days after found me again in his company, in my house, and I heard from his own mouth what follows.

He was married, at the age of 21, to a Protestant lady ; and their marriage was celebrated by a minister of the gospel, because the priests wished not to do it. At first,—either to please one another or from displeasure against the priests who would not marry them,—they did not profess any religion. Nevertheless, when they had children, they had them baptized, both sons and daughters, in the Church of Rome.

When the eldest of his children had attained his sixth year, he besought him, with a great cry, to be permitted to go to church. Mr. Roy, when first this demand was made, was struck by it, as by the blow of a stone. It ever returned to him, and condemned him in secret, for having so long neglected his religion, and he took the resolution to change his conduct. But obstacles soon presented themselves to his mind. His children, to the number of four, (two boys and two girls,) were nominally Roman Catholics. Should he have them instructed in that communion? But his wife, whom he had consulted on the subject, did not like that religion; and it would be right, thought he to himself, to leave to the mother the care of instructing the daughters as she had been taught herself. But again, if he had the one instructed in the Romish Church and the others in the Reformed Church, that would occasion divisions and quarrels. In a word, all the plans and projects that he formed on this subject appeared to him impracticable, or at least full of difficulties, which he dreaded, and which would interfere with his domestic happiness and that of his children. In this alternative, he imagined that it was his duty to speak to a priest, and to follow his advice. But after reflection, he said to himself, "I know very well what a priest will tell me; and if I go to a minister, I know also what he will tell me. What shall I do then?" Finally, he resolved to leave to his wife the care of bringing up his children as she thought most suitable. This idea appeared to him the best; and he made it known to his wife, who took on herself the duty of executing it. She spoke to the Rev. Mr. Clugston, of Quebec, and her children commenced to attend the instructions of that faithful servant of Christ. For Mr. Roy, he imagined that he had accomplished his duty, in giving up his children to the care of his wife, and did not believe that he was required to think for himself personally. He continued thus to live "without God in the world;" but, at a moment when he felt most secure, and almost ready to say to himself, "My soul, eat, drink, and be merry," God opened his eyes in a sudden and unexpected manner. One morning, about ten o'clock, he was working in his shop, with his partner and an apprentice, [his trade is that of a turner,] when he heard a loud smothered noise from the Cape, part of the mountain at the foot of which his house was situated; and soon after, some large stones struck with force against his house. Much frightened, he laid hold of one of his children, who was in the shop, and fled with him to where he thought they would be out of danger; and scarcely had he advanced a few steps, when his

house fell with a tremendous crash, and buried in its ruins, his wife, three of his children, his father, his partner, his apprentice, and his servant. "In this situation," said he to me, "it is impossible to express all that passed in my mind. A thousand different thoughts rushed up at once, and I cried in grief, 'Oh! my God! my God! have pity on me. Oh! my God! thou afflictest me.'" "Oh!" said he to himself again, "how can I draw my relatives from this abyss? Certainly they will be presented to my eyes all mutilated and lifeless;" and this idea filled him with horror and anguish. Yet he implored assistance, and began himself to search for those cherished beings; and in the space of two hours, he had the happiness to see them once more around him, safe and unhurt, with the exception of his wife and his servant, who had received some contusions, but which were not dangerous. After this catastrophe, he found himself without work, and without the means of working, as his tools were all lost. He, therefore, resolved to leave his family at Quebec, and come to Montreal, to seek employment. On his arrival in this city, he succeeded in procuring lucrative employment, and consequently remained; but he did not decide at once on bringing his family, for fear his work should not continue long. Soon after coming to Montreal, he heard of me, but as he did not endeavour to find me out himself, I remained unknown to him, until one day, being providentially in the Rev. Dr. Black's church, he heard it announced that I should preach the same day in the Rev. Dr. Mathieson's church. He came to hear me on that day, and then the eyes of his understanding were opened to comprehend the Scriptures. "How much these things have changed the aspect of my affairs!" said he to me afterwards. "Formerly, I considered the destruction of my house as a great misfortune—as ruin: to-day, I consider it as a dispensation of Providence, to guide me to the knowledge of the Lord Jesus." "O!" added he, "but God is merciful in all his ways." Mr. Roy is now resident at Quebec, with his family; and probably he may be the leaven of the word, that may yet leaven the whole lump, according to the expression of our Saviour.

Now, to these clear proofs of the blessing of our God on my feeble labours, I can add the names of Madam Leduc, Madam Donelson, Louis Baré, and Couettoux, who, like Mr. Roy, have lately had their eyes opened to the light of the Gospel of Christ, and make part of the flock that I am called to feed with his word.

I shall here report yet another fact, which shows the firmness of these latter converts.

A short time ago, and during a visit which I made to St. Therese, the father of Louis Barré received an order from the Roman Catholic Bishop to bring his son to him. Young Barré did not refuse this invitation; but, in my absence, he wished to have Mr. Tanner with him.

On arriving at the Bishop's, they found that he could not be spoken with; but a Jesuit, named Martin, was introduced to them. At first, Mr. Tanner left the others to speak, that he might the better ascertain their sentiments.

The Jesuit asked Barré's son, when he had abandoned the Church of Rome.

"Since I knew the truth," was the reply of this young man.

"But," said the Jesuit to him, "do you believe us to be liars?"

"I have no need to reply to that," said Barré. "Read the Bible, and you will see what it says."

"You are bad," said the Jesuit; "and it is necessary for you to return to the bosom of the Church."

"I am there," said Barré.

"Oh! poor young man," exclaimed the Jesuit, "what are you going to become?"

"But do you think," replied Barré, "that there is danger in my following the Gospel? and if I believe in Jesus Christ, do you not think that I shall be saved?"

"O, there are many sorts of faith," replied the other; "but we cannot be saved by faith in Jesus Christ alone, for it is written, that 'faith without works is dead.'"

Mr. Tanner then took up the controversy, and after arguing some time, obliged him to avow, that "one cannot do better than follow the Gospel,"—a declaration which he sought afterwards to retract, saying, "we ought to hear the Church also, in the interpretation of the Scriptures."

Mr. Tanner said to him, "Sir, I desire an explicit answer—Should we, or should we not, follow the Gospel?"

"Yes, we should," replied the Jesuit.

"You hear him," said Mr. Tanner to the father of Barré: "your son would fail in his duty if he followed not the teaching of the Gospel."

After this, the Jesuit told them he could hear them no longer, as he was wanted.—Mr. Tanner then proposed to hold a discussion with him, but this he refused.

The following fact,—although it did not come under Mr. Lapelletrie's personal observation,—we present, as affording an example of Protestant bigotry and intolerance, that it is painful to record, but which we feel it our duty to expose and rebuke :—

Some time ago, a Canadian lady of respectable family was very much troubled in her soul. She felt constrained to have recourse to religion more than she had formerly done ; but not having succeeded in finding the peace of her soul in the Church of Rome, on the contrary, feeling every day increase doubts, which only served to augment her trouble, she resolved to speak to a Protestant minister, and with that view, she requested one of her friends (an English lady) to procure her an opportunity.

Mr. R., an English Episcopal minister, was brought nigh to that sick soul ; but as he did not speak French, and as she did not comprehend English well enough for him to converse with her on religious subjects in that language, she was referred to Mr. G., a Canadian, and a professed convert, at that time employed as a catechist or religious instructor of the French Canadians, under the auspices of the Church of England. This interview was not attended with any beneficial result. The lady who had introduced her to Mr. R. then offered to accompany her to hear me preach, which she accepted with joy. Her soul so hungered and thirsted after truth, that I have been told the first time she heard me she was impressed with the truth as it is in Jesus, and, soon after, was convinced of the unsoundness of the religious principles which she had formerly professed ; and as she was sought in marriage by a young man, a member of the Church of England, she felt a lively joy in thinking that she would be permitted to make a profession of her faith in Christ, without dreading any hindrance from him to whom she would be united for life, but that, on the contrary, she would find in him a helper and a defender. But soon after her marriage her joy was clouded. Her husband, who is more attached to the forms of his church than to Christ himself, has strictly forbidden her to hear any other minister than those of the Church of England, under pretence that that communion formed in itself the sole church of Christ on earth. This lady has earnestly endeavoured to lead her husband to a better disposition, but up to the present time he has remained unchanged.

* * * * *

The little progress which the gospel made, under the personal ministry of our blessed Lord himself, he ascribes to “an *evil heart* of unbelief.” This is still the great obstacle to the reception of divine truth. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” The heart must be spiritualized—the Spirit of God must touch it. Until this be done, men only look at the difficulties and objections, which a limited view of the gospel as a scheme of salvation, will present. They will not thoroughly examine the evidence for the truth of the gospel, nor the value of its doctrines, alike consistent with the most elevated conceptions of God, and the most enlarged knowledge of the character and condition of man. Unless their dream of indifference is interrupted by some event, which the ignorant will ascribe to chance, but the pious to the providence of God, it would be vain to hope that they would of themselves “search the Scriptures.” Often there is a candour and ingenuousness of mind, buried deep, deep in the rubbish, which the natural aversion of the heart to God, hath gathered around the truth, which, were it excavated,—were it brought into contact with “the simplicity that is in Christ,” we might reasonably hope would bring life and peace, to many, that in their inquiry “Who will shew us any good?” yet turn away from that which alone can gratify their desires.

Permit me to relate a conversation that I had with a Canadian advocate of this city, (who is classed with Deists,) which shews clearly that it is rather from careless indifference than from careful inquiry, that he adheres to a system so erroneous and dangerous; and I doubt not there are many in the same state of mind, who, after a little candid investigation, may become pillars of the truth as it is in Jesus.

On the 13th of January, I was favored with his first visit. The topics of conversation, at first, changed frequently, and it was not until he had related the following fact, that I was enabled to enter with him on the subject of religion.

“All things have need of amelioration,” said he; “but generally,

in speaking and writing, men purpose and promise more than can be accomplished. Some time ago, hearing a book highly spoken of, which taught how to increase, and even triple, agricultural products, I went and purchased the precious book; and, to say the truth, it contained much good counsel, which I afterwards acted upon. I had my land cultivated, as the book taught me, and I was a faithful observer of all that it directed. But the worms, the rust, and many other destroyers came, and put to flight the hopes that my book promised me should never be disappointed."

"I know a book," said I to him, "which teaches the means of becoming not only rich, but also happy, in time and in eternity; and I am persuaded that if you follow strictly what *it* directs, you will never be disappointed, but, on the contrary, every thing will contribute to make you richer and happier."

He smiled at these words, and said to me, "You wish to speak of the Bible."

"Right," said I.

Then, as if he felt that I was going to take a strong position, he endeavoured to divert the attack to another side. "I cannot comprehend," he said, "how God, who is so powerful, can have need of our feeble services; and, above all, I cannot persuade myself that God could accept the sacrifice of another for my salvation."

"What are your reasons?" said I.

"Suppose," replied he, "that I am the father of two children, one good, the other excessively bad, do you believe that I could sacrifice my good son, to save the other, supposing it possible? Certainly not."

I did not attempt to show him that the question had been badly put, and had little in common with the sacrifice of our Saviour, but, seizing that same comparison, I endeavoured to convert it into an argument against him. * * * * *

At the conclusion, he said, "Well, well, the comparison is excellent and clear—I comprehend it perfectly. But," added he, "how does it happen there are so few Christians? and what will become of those who have not any knowledge of the Gospel?"

"We know," said I to him, "that God is acquainted with all things, that he is infinitely wise and merciful, and we know also that it is not reasonable for us to censure his government. We must account to him for our thoughts, desires, affections, words, and actions; but he has not to account to us for any thing. We know also, that our inability to comprehend the will of God towards others, cannot warrant our safety

from his wrath, if we accept not the reconciliation which is offered to us through Jesus Christ. We are not able to comprehend all things, nor is it necessary we should; but what you now comprehend, is, I believe, that you have transgressed the law of God, and have need of his pardon,—that your thoughts, desires, and affections are most frequently wicked, and seldom tend towards God, to whom we owe all that we are and all that we possess,—and that, therefore, you have need to be born again, that is to say, to be regenerated, purified, sanctified, by the Spirit of our God. Nevertheless, if you require of me a direct answer, I must declare frankly, that those who are, and shall continue to the end, without the knowledge of the Gospel, will be judged and condemned without the law of God, for their conscience will hold them in place of the law.”

“But then,” said he, “if their conscience accuses them not, they will not be condemned.”

“You do well to say *if*,” replied I, “for as certainly as their conscience accuses them, they will be condemned.”

“But how do you know that their conscience accuses them?” he asked.

“By their actions,” said I. “When I see the Pagan sacrifice his children or his wife, I know that his conscience must accuse him, for were it otherwise, he would believe in accordance with his God, and consequently, he would not attempt to seek his favour by such horrible sacrifices. In like manner, when I see the Roman Catholic impose on himself fastings, vows, prayers, and sometimes macerations, I conclude that he feels his conscience accuse him, and that he comprehends no more than the Pagan, that we can only be made acceptable to God through Jesus Christ.”

“Ah! that is a different thing,” said he; and thereupon he saluted me, and went away.

Since that time, I have had other opportunities of holding conversations with him, from which I have derived much gratification.—This Canadian has two daughters joined to my congregation; and he even encourages them to persevere.

* * * * *

Is it necessary for me, after such manifestations of the blessing of the Lord upon the work which is confided to me, to urge the righteousness of the cause and the increasing brightness of its prospects, in order to excite a lively interest in favour of my feeble labours, or to engage all those who have truly at heart the advancement of the kingdom of Christ,

to aid me in future with their counsel and coöperation ? Is it necessary for me to describe the many trials to which I find myself exposed, from open enemies, from false brethren, from the jealous, from the indifferent, and from those who, appreciating only what they do themselves, blame secretly, and sometimes openly, a work that has for its sole end the glory of God and the happiness of unregenerate souls ? Is it necessary for me to add to this, how difficult it is to the flesh to live as I do—alone, far from my country, my relatives, and the friends of my youth, in the midst of a people who too often requite an unfeigned love with contumely and hate ? No ; it is not to excite in my own behalf a favourable feeling that I would plead. What I seek, above all, is the glory of Christ. It is for his cause that I plead, and entreat that people would be willing to consider attentively how desirable it is that this mission should be made more efficient for the attainment of the great objects in view, and rendered more and more honorable in the eyes of the world.

In conclusion, fathers and brethren, I beseech the Lord, that he may deign to accompany with the efficacy of his Spirit your deliberations, and accord to us one and all to be full of love for him and of zeal for his truth.

Your devoted servant and brother,

EMILE LAPELLETRE.

*Belleville,—per Rev. J. Ketchan, ...	...	4	5	0
Cobourg,—per Rev. T. Alexander, ...	...	5	0	0
*Gananoque,—per H. Gordon,	2 0 0			
Donation per do.	10 0			
	<hr/>	2	10	0
Seymour,—per Rev. Robt. Niel	...	2	0	0
*Colborne and Grafton,—per Rev. W. Reid,	...	2	5	0
South Cavan,—per Rev. Jas. Douglas,	...	2	6	0
Demorestville,—per Rev. James Rogers,	...	1	5	0
	<hr/>			
No returns from *Peterboro', Dummer, Ottonabee, and Fredericksburgh.			39	11 0

PRESBYTERY OF TORONTO.

*Streetsville,—per Rev. W. Rintoul,	3 5 4			
Donation per do.	2 10 0			
	<hr/>	5	15	4
*Toronto Township—per Rev. A. Bell,	1 16 6			
Donation per do.	1 0 0			
	<hr/>	2	16	6
*Esquesing,—per Rev. P. Ferguson,	...	3	0	0
†Scarborough,—per Rev. J. George,	...	5	0	0
King,—per Rev. John Tawse,	...	1	5	0
*Markham,—per Rev. George Galloway,	...	0	10	0
West Gwillimsbury,—per Rev. John McMurchy,	2 3 4			
	<hr/>			
No returns from Vaughan, *Chinguacousy, Mono, Picker- ing and Whitby, Hornley, *Toronto, Caledon.			20	10 2

PRESBYTERY OF MONTREAL.

*St. Andrew's Church,—per Rev. Dr. Mathie- son, ...	...	10	0	0
H. Allan, Donation,—per do.	2 10 0			
Mrs. Jamieson, Rothsay,—per Mr. McIntosh, ...	...	1	5	0
†Ladies' Benevolent Association of Saint Andrew's Church, ...	...	1	6	7
Coporal Mann of the 40th,—per Dr. Mathieson, ...	...	0	5	0
	<hr/>	15	6	7
*Saint Paul's, Montreal.—per Rev. Dr. Black,	7 0 0			
†Saint Gabriel St. Church,—per Rev. H. Esson, Collection made, not ascertained how much,				
*Dundee,—per Rev. D. Moodie, ...	...	0	7	8
Lachine,—per Rev. J. Taylor, ...	...	4	3	9
*Ormsdown,—per Rev. J. Anderson, ...	...	1	0	0
Hemingsford,—per Rev. J. Marlin, ...	...	0	16	1½
Lachute,—per Rev. T. Henry, ...	...	1	15	6
†Beauharnois and St. Louis,—per Rev. M. Roach,	2 6 8			
	<hr/>	32	16	3½
Ladies' Benevolent Assoc. of three Churches of Montreal, ...	...	142	14	2
	<hr/>			
			175	10 6

No returns from Huntingdon, *Georgetown, St. Thérèse,
Dunham, St. Eustache, Missisqui, *Laprairie, Beechridge,
Chatham.

PRESBYTERY OF GLENGARY.

*Cornwall,—per Rev. H. Urquhart, ...	...	5	0	0	
Indian Lands,—per Rev. D. Clark, ...	...	2	9	0	
		<hr/>			7 9 0

No returns from *Williamstown, Lochiel, *Martintown,
*Williamsburgh, Osnabruck, *Lancaster, Dalhousie Mills.

PRESBYTERY OF BYTOWN.

No returns from *Bytown Beckwith, *Pakenham, Richmond.

FRENCH MISSION FUND.

Paid Mr. Lapelletrie Balance of Salary to 1st May, 1843,.....	£80 0 0	Balance on last Account,.....	£16 4 0
— Do. do. to 1st July, 20 0 0		Presbytery of Hamilton,.....	£22 1 3
— Do. for Library, being balance of £20, granted by Synod,...	5 0 0	Do. Quebec,.....	22 2 6
— Do. to Account,.....	20 0 0	Do. Bathurst,.....	29 15 0
— Rent of Chapel,.....	125 0 0	Do. Kingston,.....	39 11 0
— Casual Expenses,.....	12 0 0	Do. Toronto,.....	20 10 2
— Printing Circulars and Notices,.....	1 7 6	Do. Montreal,.....	175 10 5
— Postages,.....	2 1 0	Do. Glengarry,.....	7 9 0
— Discount on C. W. Bills,.....	3 2 3	Do. Bytown,.....	0 0 0
— M. Niel's Travelling Expenses from France	20 0 0		316 19 4
— Do. to Acct. of Salary,.....	10 0 0		333 3 4
	£174 0 9		
		Deduct for Building Fund £142 14 2	
		Do. do. 10 0 0	
		Do. do. 10 0 0	
		Money Collected, not received,.....	162 14 2
			8 13 3
			171 7 5
			161 15 11
		Balance due Treasurer,.....	12 4 10
			£174 0 9

APR 30/26,

